

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VI.

BRITISH BAPTIST MISSIONS.

From the Commercial Advertiser.

Among other late European publications, we have lately received the last *Annual Report of the Baptist Missionary Society*, in England, and the *New Evangelical Magazine and Theological Review*. Between 50 and 60 pages of the former, are devoted exclusively to a detail of the Missionary labours of this Society in the East Indies, Java, and the West Indies—principally of the former.

From the information gathered from the different missionary stations in the East, we are induced to believe, that in many instances a deeper impression has been made upon the natives, than is generally supposed in this country. Never have men laboured more indefatigably than the missionaries in the East. They have encountered every privation and hardship in their Master's cause, and year after year rolled away, before they could perceive any material benefits resulting from their labours. At length, however, they have the sweet consolation of beholding the rays of light gradually penetrating the general gloom, affording a well grounded hope that, though at present few and feeble, they will, ere long, stream forth in a bright and general illumination.

We have not room to give particulars, nor to follow the missionaries from station to station; but such precision is the less necessary, from the difficulty of the names of places, and our imperfect geographical knowledge of the country. In many places in Bengal, a disposition to renounce idolatry is increasing; and a whole village in Jessore, have expressed a disposition to become Christians. Many converted natives, who have been educated by the missionaries for that purpose, have already gone forth, and instead of being chilled with an account of there being here and there a solitary convert to the Christian faith, we now read of churches springing up and consecrating the soil lately profaned with the funeral pile. In Ceylon and Java, the prospects are beginning to brighten.

But it is from the introduction of schools, male and female, and the translation and dissemination of the scriptures in their na-

tive languages, that we anticipate more good than simply from the preaching of the word to the heathen of the east. And from the direction they are giving their labours, the missionaries are of the same mind.

Under the head of "Translations," we find that the sixth edition of the New Testament in the *Bengalee*, has been published. The whole of the Scriptures are in circulation in that language, and also in the four following: viz. the *Sungskrit*, *Hindee*, *Orissa*, and *Mahratta*, in each of which second editions are in the press. In the following ten languages the New Testament has been published, together with the Pentateuch, and other parts of the Old Testament, viz: The *Chinese*, *Shikh*, *Pushtoo*, *Telinga* or *Telooga*, *Kunkuna*, *Wuch*, or *Moottanee*, *Assam*, *Gujuratee*, *Bikaneer*, and *Kashmeer*. Besides these there are six other languages in which the New Testament is brought more than half through the press. These are, the *Kurma-ta*, the *Nepal*, the *Harotee*, the *Marwar*, the *Bhughulkund* and the *Oojein*. In addition to these, the following versions are all in hand, and in the press: The *Jumboo*, *Kanouj*, and *Khassee*, printed as far as John; the *Khoshul*, *Bhutuneer*, *Dogura*, to Mark; and the *Cumaoon*, *Cudwai*, and *Munipoora*, to Matthew. What wonderful patience and zeal must have been required in the performance of these Herculean labours! These translations have all been made at Serampore.

The schools are progressing as rapidly as can be expected, and the strong prejudices against cultivating the minds of the females, are beginning to yield to the efforts of Christian zeal and perseverance. Considerable progress has been made towards the erection of the College of Serampore, of the magnitude of which some idea may be formed, when it is stated, that the whole premises include about eight acres, and the buildings are not expected to cost less than £10,000 sterling. It was for the *endowment* of this College that the Rev. Mr. Ward undertook to raise money in Great Britain, Holland, and the United States; and such is their deep conviction of the essential benefit likely to be derived from this Institution, by the inhabitants of India, that the Serampore brethren, with whom its management exclusively rests, have liberally deter-

mined to take upon themselves, if it should be found necessary, the whole expense of the erection.

But notwithstanding all that has been done, every page before us makes us deeply sensible of the inveteracy of the prejudices of the natives, and of the tremendous power of that superstition which chains them down in misery and guilt. Idolatry, says one of the missionaries, seems to rust all the springs of the human intellect, and destroy its energy. Some of the Goroos or teachers, say they know not what sin or Holiness is ; and yet they have disciples who believe they will lead them to eternal happiness. Some think all systems of religion alike, and that there are as many heavens as different kinds of people, and consequently that all will go either to one or the other ; some believe that if the sun and moon were not Gods, the world would not go on, nor summer and winter appear ; others expect salvation from charms, and others still, from visiting holy places ; and some look for help from worshipping rivers, others from stones, and others from gifts to Brahmins, &c.

At Calcutta the schools under the direction of the junior brethren of the Mission, have been quite successful, and the progress of knowledge among the native children as well as their parents, is highly gratifying. As an illustration of this, we quote the following passage from one of the journals : " This morning asked my pundit, who has lately visited every school connected with the Society, to examine its progress, whether he had witnessed any effects of the instruction now affording to the children. He replied, ' Yes, sir,' the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better : they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised. A few months ago, had a snake bit a person, he would have done nothing but immediately call for a priest to repeat a muntra (or incantation) over him ; and if the snake was poisonous die in the repetition—but now, as soon as he is bitten, he puts no faith in muntaas, but directly ties a bandage over the wound, and gets a hot iron applied to

burn out the poison—and if he gets it done quickly, there is great hope of recovery even though the snake were poisonous.

In Java, among some of the tribes, their moral condition is so deplorable that a new missionary establishment has been formed, with the advice and assistance of Sir Thomas Stamford Raffles, the Governor. Of the condition of these tribes, a faint idea may be formed, when it is stated on the authority of the Governer, that it is not only their practice to eat prisoners taken in war, but that the capital punishment of the country—a punishment as common as hanging in England—is *eating the criminal alive*. It is not known that the Sumatran tribe, estimated at about a million, have any religious rites or observances whatever.

We have been peculiarly gratified in looking over these publications, to find in what affectionate terms they all speak of the Rev. Mr. Ward. If any thing were wanted to scatter to the winds the injurious reports which have been circulated in this country by a few, to injure the character of that worthy man, and of the missionary establishment at Serampore, these pamphlets would be abundantly sufficient. It will be recollect that a letter, pretended to have been received from India, was recently published in Philadelphia, making sundry complaints of the conduct of these worthy apostles at Serampore, which, among other things, has obliged the "Junior brethren" to separate from them, and establish themselves at Calcutta. Now it appears here, that the separate establishment was mutually concerted, and that the most perfect concert of action, harmony, and good fellowship, subsists between them.

A review of Mr. Ward's Farewell Letters, contained in the Evangelical Magazine, commences as follows :—“ We most sincerely congratulate our readers, and the Christian circle in general, on the publication of these Letters. A most extensive and powerful impression has been produced by the visit of Mr. Ward to his native country—an impression, effected less by any variety of talent or splendour of eloquence, than by that singular sincerity and earnestness which diffused a soul through every word he uttered, whether in the parlour, or the platform, or from the pulpit: and it was a desire we had some time cherished, that the public should be presented with something that might reiterate the impression, when the voice of the speaker could be heard no more.” This corresponds exactly with the character we have

before drawn of this inestimable man, and which is universally conceded to him in this country, by all who have had the pleasure of his acquaintance.

Recent accounts state, that Mrs. Carey, the wife of the excellent Dr. Carey, has deceased.

PALESTINE MISSION.

From the Vermont Monitor.

LETTER FROM REV. LEVI PARSONS.

We have before us three letters from Rev. Levi Parsons to his Father, Mother and Brother, which they have kindly forwarded and submitted to our disposal. They were written in much weakness, on and between the dates of October 11 and 17, 1821, at Syra, while recovering from a sickness, which confined him to room about 45 days, and which deprived him of his reason about 20 days.

In his letter to his Mother, dated October 11 and 12, after noticing, during his sickness, a most joyful and refreshing season of intercourse with God in prayer, and delightful contemplations, on the probable employment of angels and saints, in conveying the souls of believers to heaven, and after alluding to the following words of Job, "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, terrifiest me through visions;" he writes:

I believe most sick people say that terrific dreams are a great affliction. In my sickness the Lord saved me from this pain. It has been a great consolation to me. My sickness, it is true, has been a long dream. I was sometimes in America building meeting houses, theological seminaries, teaching children. I believe, if my dreams were true, I have done as much in America the past month as any one minister; I was often in Jerusalem preaching in great success; and once I reasoned before the Governor of Smyrna as Paul before Felix. You see I am a child; it is because I am weak.

Now, my Mother, I must stop. The Lord bless you in the family, in remembrance, in your visits, in your attempts to do good; yea, the Lord bless you in all things.

COPY OF A LETTER FROM REV. LEVI PARSONS TO HIS FATHER.

Mr. Parsons is extensively known in this land and affectionately remembered as one brought up and educated among us, also, his zeal to promote the spiritual good of the rising generation, for his peculiar talents in engaging their attention and affections, his faithful and successful missionary labors among us, and for his unrewarded exertions in laying the foundation of the Vermont Juvenile Missionary Society. Influenced by

this view of the subject, we are induced to give the following letter entire, hoping that it will excite very many to engage with renewed ardor in the establishment of Sabbath Schools, and that his visions of extensive usefulness here may prove a blessed reality.

SYRA, Oct. 15, 1821.

The doctor says I may write a little, but must not read, so why may I not converse a while with my ever dear father?

During my sickness, I have had occasion often to bless my parents for teaching me the scriptures. When a very little child my parents required me to learn the 12th chapter of Ecclesiastes, 12th chapter of Romans and the 12th chapter of Hebrews. Almost every verse of those chapters has ever since remained in my mind. And 25 years after, when on a sick, and in the opinion of all around, a dying bed, some of these passages gave me the greatest consolation.

No person, in this world, will fully value the instruction of very little children. Impressions then made are remembered, and beyond a doubt, lead many to repentance 20, 30 or 50 years after. Your exertions, my father, for Sabbath schools, give me great pleasure. How many children will bless you, years hence, when departing from the world to their final Judge.

I wish you, my Father, to remember me to all Sabbath school Teachers you may see in your missions. Greatly encourage them in their work. Their reward will be more precious than gold. The thanks of one dying pupil will be a compensation of more value than the world.

Satan well knows this system is taking deep hold of his kingdom, and for this reason he will discourage Teachers, and tell them that children are no better, but rather worse. He will tell children that it is not honourable, it is a shame to be seen studying the Bible. This is very natural. For Satan knows that he cannot erase impressions made in childhood. He knows the divine power of the word of God. He knows his weakness when a passage of Scripture takes hold of the mind.

O, my father, I am quite sure that this system, conducted with piety, is to be the grand instrument of converting the world. It is silent, nearly connected with revivals. Men of the world do not see its tendency, God only knows the extent of its influence. The more silence in these schools perhaps the better. The less said, the more done. The less noise, deeper the impression. One passage fixed in the heart, is better than many in the head. I have thought that if the Instructor would often repeat the passage after the child without any obser-

tions, the effect would be salutary; as when the child says, "God is angry with the wicked every day," the Instructor may say slowly, "*God is angry with the wicked every day.*"

Parade about religion is full of mischief. The adversary can thus undo, in one day, the labour of months. God Almighty destroys his cruel kingdom!

I have said much. I must close. I gain strength every day. Once or twice, I have walked abroad. The doctor says to-morrow I must ride. This is a great privilege. I know that my father will pray that this sickness may make me a better Missionary.

In all your missions, visits, and plans of usefulness the Lord grant his peculiar blessing. Your dutiful Son,

LEVI PARSONS.

Extract of a letter from Mr. Parsons to his brother, dated Syra, Oct. 17, 1821.

I hope in a few days to go to Smyrna to see brother Fisk; and afterwards to return to Palestine. You know not how contented I am in Asia. Every thing looks natural. Every thing pleasant. I once thought it impossible to gain so ardent an attachment to foreign land. America is not forgotten, but where my work is, there are my affections.

Brother Fisk is active as ever, visiting families, preaching, visiting sailors, &c. I long to see him. We have been a little retarded in our work by the war; but at present there is great quietness. We know not how long it will continue. In Jerusalem all is quiet.

OSAGE UNION MISSION.

Letter from Mr. Vaill.

Through the kindness of the Rev. Mr. Gillett, of Bransford, we are permitted to make some extracts from a letter from the Rev. Mr. Vaill, superintendent of the Union Mission. Things and incidents, trifling in themselves, are often made interesting to the friends of missions, as they tend to contribute to the comforts or the trials of a devoted servant who has forsaken all to promote the cause they love. We shall here indulge in some particulars that are more immediately interesting to his friends in this region, who bear him and his family on their hearts with fond recollections.

*Union, Arkansaw Ter. }
3d Dec. 1821. }*

Dear Brother,—Your letter of October 1820 came to hand last spring. I thank you most sincerely for the notices which you have given of the revivals in your re-

gion. The God of all grace is surely favourable to Zion in Connecticut. When such blessed influences are continued the church, labourers will be rapidly raised up to spread the glorious gospel among the heathen; nor will the churches which have long been blessed with pastors, be forsaken. I conclude that before this time you (the consociation) have been called to North Guilford, and have placed another minister on that hill of Zion. Accounts from there render it probable that a minister, a Mr. Whitmore, was settled there in September.—Has there been a revival? Have many of the dear youth, my children in Christ, been brought to taste the pleasures of hope? Blessed be the name of the Lord, for he only doeth wondrous things. He is faithful and keepeth covenant forever.

"You will doubtless expect some account of our situation. You have seen in journal, you have had the general outline. Suffer me then to come to particular. You say, that when you feed to fulness the bounties of your fruitful land, you remember our privations and possible hardships. Surely there is a contrast between our present situation and the table we used to spread. Though we have never yet had a meal without bread, having had an ample supply of flour, yet there was a scarcity last summer, before our supplies reached us from Cincinnati, when we were reduced to bread and milk; except now and then fresh venison and fish. Tea has failed till lately: as a substitute, we make bread coffee. Sugar is out of the question, though we are expecting fresh supplies of groceries next spring; and shall probably be quite comfortable. Honey is plenty. In the season of them we have watermelons, and such like. Our only sauce at present is turnips. We raised 30 bushels of Irish potatoes, but these are too valuable to eat, being a reserve for seed. These were planted after the middle of July, and were brought from Cincinnati 1500 miles this summer." (After noticing their occasional supplies from wild fowl and wild animals, Mr. Vaill proceeds:) "On the whole, dear brother, I must tell you we live comfortably. Your apples—your varieties, think less about than if we could obtain them. We were let down so gradually from the luxuries to the common necessities of life, that we do not mind it now.—And indeed if we suffer any evil by our present diet, it is in the want of vegetables. Sure I am that these are indispensable to good health. The prospect before us is flattering for good living. No country produces better cattle, and none better corn.

see not, why it may not, in time, afford every comfort which we may desire or expect from the soil. Certain it is, that it is good enough for the devoted missionary. Believe me when I tell you corn mounts 15 feet into the air, and produces its ears four feet above the reach of your hand. We have raised excellent cotton, and it is a good place for a missionary establishment. Already have we reared a small village. Were you to cast an eagle's eye upon us, you might behold a beautiful spot for a plantation, extending from the river mething more than a mile, bounded by hills on every side. You might see the river bending its course around the premises, and the establishment one mile distant, situated between the hills, which open towards the river and leave the plantation in the shape of a fan spread open. You might see a long low log building, with five doors and as many rooms, and occupied by as many families: Brother Redfield and wife the centre room; myself and brother Chapman on the right and left; brother Woodruff and wife in the one extreme; other Fuller and wife in the other. In the same range on the right, you might see house for our hired men; on the left, first kitchen, then a ware house; then a carpenter's shop; then a smith's shop; then a school house. In advance on the right, a well finished school-house; on the left, and on the opposite side of the alley, a hen-house, smoke-house, harness-house. In front of the buildings is a drain or small valley, across which are two causeways to lead us to the spring 6 rods distant. Hard by the spring, at one corner of the plat is a ground marked out for our permanent buildings, a spacious cellar has been dug for a large dining room. This plat is in front of our present buildings and on the opposite side of the spring. Here we intend to have a regular street, at the head of which is a beautiful rising ground for a chapel. Our internal regulations are pleasant to us all. We ring the bell at half past 5. The family are in motion in a few minutes. Breakfast and family worship are closed before sun rise; and we retire by ten in the evening. We maintain brotherly union, and our mutual friendship makes the place desirable.—We have had considerable ill health the summer past, in the mission family, but our health is better at this time. Sister Cleaver has been for some time deranged in mind, which is our greatest trial, at present, with us. But without wars and fightings. While every thing internally looks favourably for a great missionary establishment,

while we are situated near a great village of perishing heathen, while they are seemingly anxious for improvement, they have become involved in a serious war with the Cherokees, which casts a cloud over us and darkens our prospects of usefulness. Here then, dear brother, is another trial, greater than any which has happened before. Thus far we have felt ourselves safe. The Indians, however angry at each other, seem to respect us. The Cherokees know that we are *not* their enemies. The Osages know that we are their friends. I would refer you to the public journals of the mission, for the state and progress of the war. The present state of things calls for your most fervent prayers. On our part, as missionaries, it calls for the highest confidence in God. That we have been enabled to persevere, and are not yet disheartened by trials, we ascribe to the rich grace of God our Saviour. I am more and more convinced that it is high time to do something for the heathen; I feel strengthened in my resolution to spend and be spent for them. Though I have not yet the pleasing, heart-cheering employment which I expected, of training up the young Osages, and teaching the old people, yet I have something within me, to make me entirely contented. Owing to the disordered state of the nation and the want of a good interpreter, we have been frustrated about learning the language. Brother Chapman and brother Requa the elder, are now at Harmony, availing themselves of Mr. Williams, the best interpreter in the country. A spirit of activity pervades the family. We long to be at the work for which we came. Our hearts are bleeding for the Osages. We fear the destiny of the nation. Were we able to regulate the affairs of the Indians, we would say, Cease, ye sons of blood, from your cruel purposes. But this lies not within our power. That government might concert measures to prevent their wars, I have no doubt. They might awe their minds into a firm peace, by a sufficient force stationed among them. Do you ask, what is the use of the garrison at Fort Smith? I will answer; to keep them from committing depredations on the whites: to regulate trade with them. But more might be done. I know that wars with them might have had a tendency to expose the defenceless white inhabitants. But the plan I would pursue, would be to keep up sufficient forces to awe their minds and make them fear to go to war. If individuals among them killed the people of other tribes, let those individuals be brought to justice. I would let the Indians govern

themselves, but where they were too weak to bring murderers to justice, I would help them and make them deliver up the murderers; and not suffer them to fall into long and bloody and destructive wars: and thus prevent, or undo, all the good which missionaries may effect. But I must close."

"Your affectionate brother in Christ,
Wm. F. VAILL.

GREEKS AND TURKS.

From the Missionary.

The Turkish Empire is becoming, every day more and more interesting and solemn in its aspect. The reports abroad respecting the political state of that country, are so discordant and contradictory, and even where they have facts as their basis, are so mutilated and distorted, that it is impossible at the present juncture, to ascertain the precise condition of that infatuated people. But events of sufficient magnitude have transpired, and those too which are marked with the deepest characters of crime, to lead us to believe that some awful catastrophe is near at hand. The general madness which appears to have seized upon the nation, must, in the natural course of human events, be followed by some grand political revolution. It is impossible, that affairs in relation to this cruel and arbitrary government, and the mixed population over which it is exercised, should long continue in their present condition. Fearful changes—and probably at a period not far remote, await the Ottoman power. Should the uplifted arm of human justice be arrested in its descent, or its well aimed blow of vengeance be averted, we may be well assured, that the retribution of heaven will not always slumber!

Towards the unhappy Greeks the Turkish government has long pursued a course of merciless and unrelenting tyranny. Not satisfied with having reduced them to a state of common degradation and servitude, these *fiends incarnate* have hunted them down with more than savage ferocity—sold them by thousands in the public market place—shot them down in the very streets of the Capital—stricken their heads from their yet quivering limbs—and hung their dead bodies in vast numbers upon the rigging of their victorious ships. Recent accounts from Constantinople state, that *headless corpses* are found in every street; that night and day the firing of pistols may be heard, and the number of victims who thus fall may be counted; that not less than *four thousand* unfortunate female

captives have been exhibited for sale to the highest bidder, in Salonica; and that a Captain Pacha who lately arrived in the Dardanelles, hung the yards of his ship with 75 dead bodies, "being the remains of Greek seamen whom he had hanged as a sign of victory." These are some of the rank sins of Turkey which "*smell to heaven.*" And these acts of barbarity and murder have been perpetrated upon a helpless, and, generally, upon an unoffending people. If the Greeks have, at any time, acted with temerity, and committed deeds of outrage, it has been because the native love of freedom has impelled them to the contest when the hand of despotism has been lifted to wither them. Patriotism, valour and piety must all unite in wishing them success.

We have other facts which conspire in telling us, that the Ottoman empire is upon the brink of some dreadful concussion. To the rumors respecting the destruction of a great part of Constantinople by conflagration, and the assassination of the Sultan and his sons, circulated through the medium of the German papers, we are not prepared, at present, to attach much credit; but storms are gathering of no common portent, which will sweep, and blast, and desolate that ill-fated region of tyranny and blood. The civil commotions of the Empire must sap the foundations of power; and although the single arm of Greece, restrained and hampered as it is by oppression, may not be strong enough to give freedom to her sons, yet *the cruelties* which are systematically taught and practised by the Grand Seignor and his armed ruffians, must soon recoil with a dreadful retribution upon the heads of their authors. Those who are trained to the dark deeds of carnage and blood, are not over scrupulous upon whom they wreak their vengeance.

But Turkey has other causes of alarm besides those which relate to her disaffected, or her blood-thirsty subjects. Persia is already in arms upon one of her borders—and if we may credit recent reports, a skirt of the empire has felt the footsteps of her victorious armies. Against Persia, war has been formally declared by the Porte, and published at Constantinople; while the news of Persian victories has spread consternation through the city. It is certainly in the power of the Persians to make destructive inroads upon the eastern part of the Empire. A determined foe from this quarter must be an unwelcome visitor to her *Sublime Highness*, especially when the very pillars of the throne appear to be crumbling, and the government, in

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all its departments, is violently shaken by the storms of internal contention.

Russia, too, is not an idle spectator of the scene. The Emperor Alexander, with the spirit of deliberation which renders him almost an exception amongst crowned heads, and from a regard to the jealousies of his brother potentates, has paused for a long time to survey the mighty and portentous scene;—but an open rupture with Turkey, if the war-signal has not already been given, is now *inevitable*. And when the work of death commences from this quarter, the abandoned Turks must be driven from Christendom, if their existence as a nation, be not annihilated by a blow. The Emperor with his legions of brave and hardy warriors, will come down upon them "*Still as the breeze, but dreadful as the storm.*"

Upon this approaching scene we look forward with no common solicitude. We shall feel no regret when we hear that the first effective blow is struck. Not that we delight in human slaughter; but Turkey has forfeited by her more than savage butchery of the Greeks, all claims to lenity from those who profess the same religion which brought these murdered victims to an untimely grave. Christian nations not only have a right to interfere, but are solemnly bound to interpose their power between the Turkish poniard and their brethren in the faith. The laws of nations do not forbid it;—and whatever political systems *might* teach on this point, we need only the dictates of our own bosom, and the spirit of the Bible to inform us, that the voice of humanity and pity will ever bless those who rescue grey-headed decrepitude, and trembling matrons, and helpless infants from the bloody fangs of *human tigers*.

The downfall of the Ottoman Empire, should it actually take place, ought to be hailed as an event auspicious both to the political and religious interests of the world. Its government is founded in corruption, and supported by the worst passions of the heart. An iron-handed despotism has too long, in this region, favoured with a fertile soil and benignant skies, cramped the energies of the human mind, and withered the very productions of the earth. And yet it is not in a solitary instance, that a mean spirit of jealousy has been manifested, lest some Christian power should chastize these tyrants of our race, and give liberty to thousands of captives who have long been made to bleed at every pore. This spirit has been exhibited by the ministerial party in England;—has stained many of the public prints on the continent—and,

what is "passing strange," has been more than obscurely hinted at by some of the Newspaper Editors in this land of boasted liberty. To divine the reason why the other powers of Europe should oppose the chastisement and conquest of Turkey by the Emperor of Russia, would not require the wisdom of a Daniel;—but it is to us mysterious how these feelings should gain admission to the bosom of an American free-man. We have no cause to be jealous of Alexander; and it must be acknowledged on all hands, that for moderation, justice and reverence for Christian piety, he stands first among the sceptered princes of the globe.

Should the Russians conquer Turkey, it cannot be pretended, that the curses of religious and political despotism will attend their march, as they ever have followed the footsteps of the barbarous Ottoman. This same Alexander who is so much villified by those who seem to have taken it for granted, that a great man cannot be a Christian or he that wears an earthly crown cannot lay his honours at the feet of Him who wears the crown of heaven, may be the appointed instrument for tearing down the pillars of Turkish despotism, and of restoring liberty to bleeding Greece. The introduction of the Bible and its institutions into that country, would, no doubt, soon effect a surprising change. Another Athens and another Thebes may arise under better auspices than the former—the seven churches of Asia Minor may be rebuilt upon their mouldering ruins—Jerusalem may become the centre of a mission similar to that which blessed the world in the days of the Apostles—and the mosque of the Mussulman and the praises of the false prophet, may be succeeded by the temple of Jehovah and the anthem of redeeming love.

REVIVALS OF RELIGION.

Further particulars respecting the revival at Wilmington and New-Castle, Del. communicated in a letter to the Editor of the Rel. Rem.

March 4th, 1822.

* * * * * * * "I will take up a theme which has caused joy amongst the angels in heaven, and endeavour to tell you a little more of the blessed work now going on in our Church. Our dear *****'s letter has given you the commencement and progress of the work up to the last week: since that time no abatement, but rather an increased attention is manifested. At the anxious meeting held on Friday evening, numbers appeared deeply convinced of their

guilt and danger, and when those who had obtained a hope, arose to come out and sing that sweet hymn, "Loving kindness," &c. it seemed like the final separation, when the ransomed of the Lord shall lift up their heads and sing for their redemption draweth nigh. But weeping and wailing filled the hearts of those who had not submitted to Christ and given themselves up to his free salvation.

"These anxious meetings are peculiarly solemn, and are only attended by anxious sinners and young converts. At these meetings, an instantaneous submission is much insisted on, and enquiring souls are directed in the language of the *Bible* to "*repent and be converted.*" They are warned against trusting to their prayers, tears, or any other self-righteous means, and come to Jesus just as they are. Many have come to the anxious meetings in deep distress, who, before they lost the place, have had their feet taken from the horrible pit and miry clay, and a new song put into their mouths, even praise to "Him who hath loved them and given himself for them." One young female last Saturday night week attended, in a state of mind painfully oppressive. She was seated beside a friend, who was rejoicing; and when the young converts arose to sing, she clung to her friend, and begged her not to leave her. She replied, she must, and passed on. She said, at that moment, it appeared as if the final judgment were come, when the righteous were separated from the wicked; and, in an agony of mind, she abandoned all her former refuges, and as she was, as she thought, sinking to hell, she fell upon the Rock Christ Jesus, —felt herself upon a sure foundation; and immediately rushing among the happy group, she called upon them to "rejoice with her, for she had found her Saviour." Oh! could you see the joy of these young converts,—could you listen to their prayers,—could you behold them 'following Jesus in the way,' crying, "Hosannah! blessed is he that cometh!" your heart would leap with joy, and with holy David you would exclaim, "Great is the work!" To behold their anxiety for their impenitent friends: —to hear sisters pleading with sisters—brothers with brothers—parents with children—children with parents, and friends with friends, would cause the burning blush of shame, (yea, has done it,) in the face of old professors, who have, for years, been negligent of the souls of those around them.

"I called not long since to see a young person under deep concern, and found her

without hope, and of course wretched; soon after we entered, she threw her arms around a careless friend sitting next her, and in the most importunate manner entreated her no longer to delay coming to a Saviour. "Oh!" she exclaimed, "come! do come! no longer delay; if my poor soul is lost, O, try and save yours: O, come, come to Jesus!" They are both now rejoicing, and no doubt will love each other the more tenderly for this proof of faithful affection.

"One interesting feature in this revival, is its blessed effects on the minds of our *Sabbath School scholars*. Several who have left school for about a year, are the happy subjects of grace; and their language in prayer is a heart-cheering evidence of the value of that blessed word, which our adorable Jehovah hath said 'shall not return unto him void.' Many of the children, both male and female now attending in the school, are deeply serious, hold frequent prayer meetings, attend every means of grace with great diligence, assembled in little groups to talk about the things which make for their peace, and give every reason to hope that a gracious change has taken place. Do any Sabbath School Teachers want encouragement to faithful perseverance? Let them come here, and behold these little children whom the blessed Jesus himself invites, and says moreover to all who would forbid or hinder them "suffer them to come unto me, for of such is the kingdom of heaven."

"Another feature worthy of notice in this revival, is the great engagedness of God's people. Like those mentioned in Scripture who "slumbered and slept," too many have been dozing, and their light faintly glimmering. The faithful cry of "Watchman, what of the night?" has roused them, and coming out from the 'foolish ones who had no oil,' they have arisen and trimmed their lamps, and gone forth to meet the Bridegroom, whose coming has been attended by a triumphant train, who now shine gloriously even in this lower sanctuary. Meetings for prayer have been very frequent; three times a day the children of God meet in spirit at the throne of grace. During the anxious meetings, professors hold prayer meetings at each others houses, to beseech the Lord still to continue the out-pouring of his Holy Spirit; and such has been the earnestness manifested, that sometimes these have continued all night; and they have wrestled with the Angel of the Covenant until break of day. Yes, like Jacob they have wrestled, and like Israel prevailed: for the more prayer there has ascended, the more

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power has descended ; and, in proportion to the engagedness of Christians has been the anxiety of sinners, bearing full demonstration to that sacred truth ‘*Prove me now said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.*’ I would not have you infer that there has been any thing contrary to what the most rigid propriety would sanction in these meetings held at night. They have been almost always small, in private houses, and the females in one house and the males in another. Should any object to them as unnecessary, we have the example of our blessed Lord, who went apart in the desert and continued all night in prayer.” And, oh ! could Christians but enjoy what has been enjoyed at these seasons, they could not give sleep to their eyes nor slumber to their eye-lids when Zion was arising to shine, and the glory of our God was beaming brightness all around us.

“ The number of anxious souls appears to be upwards of *fifty*; and *fifty* more are rejoicing in hope. The work appears as powerful now as when it first commenced ; and last night our church was filled to overflowing.

“ In New Castle also, the work is continuing with increased power. At an anxious meeting held there last Thursday evening, upwards of 40 attended. Christians there are much engaged, and their prayer meetings are awfully solemn. Fourteen young men have formed themselves into an association for prayer, and great anxiety is manifested for their careless friends. In that place, the work at first appeared more general amongst the males ; but many females are now pressing into the kingdom, and seeking to touch the hem of the garment of that Jesus, who is now, by his Word and Spirit, “passing by.” I do not know exactly how many profess to have found hope there, but have reason to believe the Lord will bring many into the liberty of his dear children, and the song of redeeming love be heard throughout that place. There, as well as with us, the grand adversary of souls, and the enemy of the Church is beginning to roar ; and no wonder, for his kingdom is falling like lightning, though its baleful scath only strikes the guilty heads of the children of the “father of lies.” This enemy has no power to prevail, for He who “led captivity captive,” holds in chains the roaring lion ; and his frightful noises only serve to keep the lambs of the flock closer to the Shepherd of Israel, whose rod and staff defends the sheep of his pasture.

“ O, that all our churches—all our ministers—all professors of religion, would unite in supplicating for a *general revival* of religion ; then would the heritage of God bloom like the myrtle, and plants of righteousness spring up like the cedars of Lebanon. Will you not, my dear brother, meet us at our hours of consecrated union, when our hearts send forth united supplications for that Zion whose prosperity is dearer to us than life ? At *sunrise*, at *twelve o'clock*, and at *sunset*, will you bend the knee and lift up your voice, and for Zion’s sake plead that her dust and ruins may be precious, her walls rebuilt, and converts be seen crowding her gates, entering her courts with joy ; whilst songs of everlasting praise swell the full chorus of that never-ending Hallelujah, which saints on earth and saints above are continually chanting ? —“Blessing and honour, power and glory be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

AMERICAN EDUCATION SOCIETY.

From the Boston Recorder.

IMPORTANT FACTS.

Extract of a letter from the Rev. Dr. Coffin, President of Greenville College, Tennessee, to the Agent of the American Education Society, dated Greenville College, Nov. 24, 1821.

Indiana has but seven Presbyterian preachers. Two of these have pastoral charges. Not half the people, who by the last census are 147,178 in number, have supply of preaching in any thing and every thing which bears the name. Christian Missionaries, qualified for their work, are received with great joy, and treated with much attention. This State affords at present the most favourable and hopeful field for missionary labour in all the West. Methodists are here the most numerous.

Illinois has only two Presbyterian preachers ; one of whom is a travelling Missionary. Not a third of the 55,211 inhabitants of this State are supplied with preaching of any sort. An inviting field for ministerial exertion here presents itself. Several churches are already organized, and anxious for settled pastors. One of these at the time Mr. McFarland was there, had 90 members in full communion. Here, also, the Methodists are the most numerous denomination.

Missouri having 66,586 inhabitants, has only six Presbyterian preachers, and but one of these has a pastoral charge. For a new State, it is distinguished by a very en-

lightened population. Missionaries meet a very joyful reception; and their final parting from the people is rendered peculiarly distressing by tears, intreaties and remonstrances. Very liberal offers are made to induce settlements. Many churches are regularly organized. One at its first organization contained 40 members. Presbyterianism is here most regarded.

Mississippi which contains 75,448 people, has 9 Presbyterian, and probably 15 Methodist and 15 Baptist preachers.

Louisiana, with 153,407 inhabitants has only 3 Presbyterian preachers; and probably 6 Baptist, and 6 Methodist, and 2 or 3 Episcopalian, beside a considerable number of Roman Catholic.

The inhabitants both of Mississippi and Louisiana are many of them wealthy, liberal men, who would encourage and support pious and eloquent preachers of any denomination. Baptist and Methodist preachers in that part of the country, are some of them well educated, and free from sectarian prejudices.

The Domestic Missionary Society of Mississippi Presbyter, had on hand last spring funds sufficient to support two Missionaries for a year, at \$40 a month, in addition to travelling expenses. Additional funds, almost to any desirable extent, might be obtained, if Missionaries could be had. But the society will languish, and may die, for want of men.

A Louisiana Missionary Society was formed at New-Orleans last spring, and about 200 dollars immediately subscribed, but no Missionary could be found. A Missionary might well be employed in New-Orleans; and it is likely he would be amply supported by the charitable of that city.

Ministers in all the South-western country, to be acceptable, must be prepared to preach without notes. Superior talents are, perhaps, more necessary in rallying the people and forming new congregations, than in supplying those already organized. A few ordained Missionaries might be of unspeakable advantage in planting and watering new churches, in which many precious ministers might ere long be settled, if there were in the country a supply.

Several Domestic Missionary Societies in the Southern Atlantic States have funds on hand; but cannot obtain suitable men to employ. This is the case in North Carolina and Virginia; as well as S. Carolina.

But thousands and thousands of the more ignorant, careless and thoughtless among the people, need to have ministers of talent and zeal sent among them, in order that they may know what they need; and

be roused to the first steps by which they might obtain the settlement of a Christian minister among them, who might be within their reach. Ministers of the gospel, however few, compared with the necessities of the people, die like other men; and need constant successors to supply their places. The supply has not kept pace with the ravages by death. Yet there is in America an unexampled increase of population, and a wide diffusion of a large portion of it over our thinly settled new States and Territories in the West. Many youths distinguished by genius and exalted grace, would look towards the ministry, if the expenses of the proper education and their own poverty did not discourage them. Yet these, if educated, would, like Doddridge and other favoured beneficiaries, be among the first of their time for attainments, labours and usefulness. They would find others, like themselves, in their visits and travels. They would, also, be blest to the conversion of others, who might become entitled to the same encouragement and would emulate their example. The notorious truth, that the poor and pious are in many instances unpatronized, however bright, should awaken the spirit of liberal contribution for their aid. Let the resources of Education Societies be permanently diminished, and thousands of solitary Christians with moral wast, desolation and death around them, will weep in secret places, while they cry to heaven, "By whom shall Jacob arise, for he is small." In the mean time thousands of thousands of sinners will travel on to perdition in darkness, not knowing at what they stumble, and having none to teach them.

May the Lord bless your exertions, and those of the American Education Society, is the prayer of many a distant individual, as well as of your fellow-servant in the gospel.

CHARLES COFFIN.

CONVERSION OF AN ARMINIAN.

Perhaps some may be startled at the caption of this Narrative. It is communicated for publication by a gentleman of respectability as containing a simple relation of facts, together with his own reflections and views, while enquiring after truth, which he believes have been instrumental by divine grace in reclaiming him from a deluded hope. Our object in giving it a place is to induce others to examine well the foundation of their hope. In this time of revivals many are in danger of being deceived. The first object of an awakened sinner is to fly to works: and when he rests

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upon the performance of duties as forming any part of the foundation on which he has built his hope, instead of viewing them as evidence of a change of heart, he rests upon a foundation of sand that will be swept away.

In giving the reader an account of my conversion from Arminian errors, it will be suitable in the first place to mention those circumstances which led me to believe them. Like the rest of mankind, I was born an Arminian: I always had a pride in my heart, which revolted at the idea of absolute dependence. In early life I was often the subject of serious impressions; these were generally occasioned by hearing sermons, and attending to the conversation of Christian people. A few words of advice from a pious tavern keeper, gave me much alarm when I was about eighteen years of age. The impressions excited by the conversation of this gentleman, were more serious than any that I had before realized. Soon after this I became acquainted with several gentlemen who believed the Arminian doctrine. By them I was treated with friendship and respect. After conversing with them respecting the exercises of my own mind, they gave me such advice as they thought suitable to a person in my situation. They advised me to pray in secret, and not give up wrestling with God, until I had obtained conversion. But such was my ignorance at that time, that I scarcely knew how to pray, or what to pray for. I however attempted to pray in secret, expecting that in this way I should obtain religion. One evening, while engaged in prayer, I had an unusual freedom; this led me to think, that God had given me a spirit of grace and supplication. This consideration occasioned some feelings of joy. These happy feelings I supposed to be the exercises of a new heart. After conversing with some of my arminian associates, they expressed the same opinion; but I confided too much in their judgment. Not long after my supposed conversion, I had an interview with a minister, who was a zealous advocate for the doctrines of election and predestination. I found myself unable to refute the arguments, which this gentleman used in support of his own sentiments; but still I thought it likely that they might be refuted by some person who had more knowledge than myself. But still the conversation of this man occasioned much uneasiness in my own mind. The doctrine of election was the last thing that I thought on when I retired to my lodging, and the first that occupied my mind in the morning. After informing some of my as-

sociates of my troubles, they advised me to read several books which had been written by arminian ministers. By reading these publications, I soon furnished myself with a number of ingenious (and what I now consider fallacious) arguments against the doctrines of grace. Having a fondness for reading, I read all the theological books that came in my way. I was also very diligent in secret prayer. Sometimes, while praying in secret, my affections would be highly raised, so that tears of joy would flow from my eyes. Thus I thought myself growing in grace; but alas! how deceitful is the human heart. In this state of self deception I continued for about four years. Not long before the close of that time, I began to find some difficulties attending my scheme of doctrines. I found it difficult to reconcile my prayers with the sentiments which I believed. My opinion was, that God did not convert sinners, until they were willing to be converted; and yet in my prayers I would pray God to convert sinners of all descriptions. I also noticed that the doctrine of election, as explained by the Calvinists, was often blessed as the means of awakening and converting sinners; this led me to suspect that it might be true. I likewise met with arguments in favour of the doctrine of election, which I could not fairly refute. Predestinarians would sometimes reason with me in this manner: "Supposing here are two men, who enjoy equal advantages, one is converted, and the other left in an unconverted state? who maketh the difference between them? To this I would reply, "one was *willing* to be converted, but the other was *unwilling*." It would then be asked, "who *made* him *willing*?" I always found myself unable to answer this question fairly, without acknowledging the doctrine which I opposed. But still I thought I should be able to answer it, after I had obtained a greater knowledge of divine things. But the expectation was much weakened, when I discovered, that my superiors in knowledge were perplexed with the same difficulty. Being one day on a journey, I stopped in a certain village, where I was requested to have an interview with a gentleman, whose sentiments were different from my own. To this I consented. After being introduced to the gentleman, he appeared glad to see me, and treated me with much politeness. He asked me if I thought the sinner had any moral goodness? I could not at that time answer in the affirmative, One question lead to another, and I soon found him to be a Calvinist. We argued together for

about two hours; my antagonist appeared to be very mild and candid. Whenever I advanced an argument in favour of my own system, he would refute it without any difficulty. He said but a few words, but every thing was plain and convincing. At the close of the interview, I proceeded on my way; but still I was determined not to give up my sentiments. Having travelled a few miles, and reflected on the conversation which had passed, my theory began to look dark. I began to suspect that the arminian doctrines were supported by selecting a few detached texts from the Bible, without taking them in connexion with the general tenor of scripture. A violent struggle immediately arose between my conscience and my will. I thought if I embraced the Calvinistic doctrines, I should be reproached as an unstable man, because I had zealously opposed these doctrines for some time. My situation at this time was quite unhappy. I knew of a certain minister, who had announced his intention to publish a book in opposition to some of the Calvinistic doctrines. As he was a man of distinguished abilities, I thought of waiting until his book was printed, hoping that it might serve to establish my mind. But I then thought that as I had a better book in my pocket, viz. the Bible, I ought to attend to its instructions. I then turned to the scriptures, not with a desire to be convinced of my errors, but to find arguments to support them. My first object was to prove that the perseverance of believers was uncertain. I concluded that if I could only prove this point, it would be sufficient to convince me that the doctrine of election was untrue. But in this matter I was unsuccessful. That the perseverance of believers was certain, appeared evident from such passages as the following. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." "I will put my fear in their hearts, that they shall not depart from me." "Who shall also confirm you unto the end," &c. It also appeared evident from the scriptures that many of mankind would be saved; and as it was *certain* that many of mankind would be saved, I concluded that their perseverance in holiness was *certain* also. I also found other proofs of the doctrine of perseverance, which my present limits will not suffer me to enumerate. After being convinced of the doctrine of perseverance, I was lead to contemplate the doctrine of depravity. Here I found no difficulty in proving the entire sinfulness of the unrenewed heart. I

therefore concluded that a special influence of the Holy Spirit was absolutely necessary to effect a change in the sinner; and as all mankind were not the subjects of these influences, it was evident that the doctrine of election was true. It also appeared to me that the scriptures were replete with information on this subject. It appeared evident from the eighty-ninth Psalm, and many other passages, that God had given a number of mankind to Christ as a seed to serve him. It appeared that Christ alluded to this, when he said, "All that the Father giveth me, shall come unto me; and him that cometh unto me I will in no wise cast out." It appeared to me, that as mankind were such sinful creatures, none would ever accept of salvation, did not the decree of election make it certain that many would accept of it; and notwithstanding all my opposition to this doctrine, I had represented the Almighty as shewing less mercy to sinners than those had who believed it. Being convinced of the doctrine of election, I was lead to contemplate the doctrine of decrees; and as all events were *previously known* by the Supreme Being, I thought it was just to conclude that they were *previously certain*. I was then lead to enquire who made them previously certain? In this enquiry, I could find but one answer, viz. that God made them previously certain.

As the Calvinistic system appeared plain and harmonious, it became the subject of my meditation for several days. I then went to see a minister who had previously invited me to visit him. After informing him of the change which had taken place in my sentiments, he expressed some fears, that notwithstanding my change of sentiments, I had not experienced a change of heart. As I was leaving his dwelling, I requested an interest in his prayers; he then told me with much tenderness, that I greatly needed the prayers of believers. This occasioned much alarm in my own mind. Soon after this, I visited a family, who politely invited me to tarry during the night. At the usual hour I retired to my lodging; but the exercises of my mind were such, that I could not slumber. About the dawn of the day I began to hear the thunderings of Sinai: the ten commandments were spread open before me, and I saw myself condemned by a law, which is "holy, just and good." It appeared that my heart had always been corrupted with all the evils prohibited by the divine law; and had been destitute of every good thing, which the law required. This circumstance, has often reminded me of the words of the Apostle, "I was alive

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without the law once ; but when the commandment came, sin revived, and I died." I was convinced that I had not only violated the law of God ; but I had also despised the Gospel. My opposition to the doctrines of election and predestination, appeared highly criminal. It appeared that in opposing these doctrines, I had been striving with my Maker ; I then thought about the doctrine of decrees, as I had often heard it said, that if a man's sins were decreed ; he could not be to blame. But I was convinced that the decrees of God did not extenuate my guilt. I had the same views which David had, when he acknowledged that he was culpable, for doing what God had moved him to do, (see 2. Sam. 24. 1.—10.) The distress of my mind at this time was greater than I am able to describe. I thought of praying to God, that he would pardon my numerous offences ; but the following text of Scripture immediately occurred to my mind. " He that turneth away his ear from hearing the law ; even his prayer shall be abomination." On this account I durst not say so much as " God be merciful to me a sinner." I then thought of others, who had been in a similar situation, and had been relieved ; and as God had been merciful to them, perhaps, he might be merciful to me also. But immediately I considered that they had not opposed the doctrine of election as I had, therefore my case was worse. I then thought it was wrong to despair of mercy on account of the multitude of my sins ; for God was as able to save one sinner, as he was to save another ; but I thought it likely that I might be one of that number " whose names are not written in the book of life, from the foundation of the world." Thus as soon as any gleam of hope arose in my mind, there would be something to cut it off. My situation was quite similar to that of the children of Israel, when they came to the red sea ; I was hemmed in on every side. I often said to myself, " I shall go to hell, I shall go to hell ; but God is just, God is just." But God who is rich in mercy, was pleased to remove my feet from this horrible pit. In an unexpected moment, I was enabled to hope in the mercy of God through the merits of a crucified Redeemer. I was now convinced, that I had not only been mistaken in my views of doctrine ; but I had also been mistaken in my views of myself ; I had supposed, that I had been converted while I believed the arminian doctrines ; but I was now convinced that I had been deceived by a false hope. While in this state of self-deception, I had made thousands of prayers, but I was

now convinced that not one of them had been pleasing to God ; and notwithstanding I had had many happy feelings, I was convinced that there had been nothing in them of a holy nature. I also discovered a striking dissimilarity between my late experience, and my former experience. My former hope was preceded by fears of death and judgment ; but I knew nothing about being slain by the law. My former hope was obtained in consequence of something which I had done ; that is, I prayed that God would convert my soul, and I thought I was converted in answer to my petitions ; but it did not appear that my late conversion had taken place on account of any exertions that I had made. I had now a greater sense of my dependence on God than I ever had before ; and notwithstanding I had often prayed in meetings and families, I felt as feeble about such things as if I had but just began to perform such service. I had such a deep sense of my own weakness and dependence, that it was with much reluctance that I consented to pray in the presence of a small family. Reader, I have now given you a narrative of my conversion from arminian errors ; I am now convinced that grace extends from the foundation to the top-stone of the edifice of salvation, and that he that glorieth, should glory only in the Lord. X. Z.

TRIBUTE OF VALOUR.

We published, a few weeks since, (see page 607,) an anecdote of one of the Indian chiefs who lately visited the city of Washington, who nobly rescued a female prisoner about to be sacrificed.

The young ladies of Miss White's Seminary in this city, (says the Columbian Star,) obeying a general impulse of sympathetic gratitude to the gallant stranger, recently presented him with a silver medal, bearing suitable devices, accompanied by an address, peculiarly pertinent and elegant, to which the chief made a brief reply, adverting with much *naivete*, that he did not know that the action was worthy of praise.

The Chiefs have left Washington, on their return to their homes, impressed with respectful opinions of the power of the United States, and gratified by the attentions which have been shown them.

ANDOVER THEOLOGICAL SEMINARY.

From the Boston Recorder.

We have received the annual catalogue of this Institution for 1822, and have made

from it the following tables respecting the residence of the Students and the Colleges where they were educated.

TABLE I

TABLE II.

From these two tables it appears that nearly the whole of the students reside and are educated in New-England: only 15 out of 127, being found abroad, and seventeen educated abroad. From the first table it appears that dividing New-England into three parts, Massachusetts, Connecticut, and the rest of New-England, each part sends about an equal number, viz. 36, 34, 42. From the second table it appears that of the students, Yale educates nearly one-third, Dartmouth one-fifth, Middlebury one-tenth, and the other New-England colleges one-third.

OBITUARY.

For the Religious Intelligencer.

JOHN HOTCHKISS, ESQ.

Died, on the 3d of February, 1822, at Harpersfield, N. Y. of typhus fever, JOHN HATCH. KISS, Esq in the 34th year of his age.

When such a man dies, it gives a shock throughout the circle of his acquaintance. An agonizing pang pierces every heart. The thoughtless think; and a solemn pause is succeeded by the spontaneous enquiry, why is such a man, so esteemed, so respected by all, so capable, active and useful, cut down ere the meridian of life? The answer is resolvable only in the inscrutable wisdom of our Heavenly Father, who doth all things well. In his sovereign good pleasure, is found the only quiescent solution,—“even so, Father, for so it seemeth good in thy sight.”

Without the advantage of a public education, the literary acquirements of the deceased were truly respectable. His mind was of a superior order. In his studies, he mastered, in a few hours, what many attain with protracted labour: yet he was ever modest and unassuming, concomitants not always attendant on clear and vigorous minds. In any society, he would have been an ornament. Though respected by all, he was most respected by those who knew him best.

As a member of Society, in promoting whatever he deemed laudable, he was ardent; as a man of business, he was diligent, intelligent and conscientiously upright; as a son, a brother, a husband, a father, a kinsman,—in all kindred relations, he exemplified, in an eminent degree, the law of love; and has left a shining example for the living to emulate.

Encircled with beloved relatives and friends, he lived esteemed and loved. Surrounded by parents, grand-parents, wife and children, and friends, he died a pattern of patience and holy resignation ; for after all, it was religion that crowned his character. He was a professor,—to all human appearance, a possessor of that religion, which alone can sooth and soften a dying bed. "I would not," said he, "be a chooser ; I am willing to live if it be God's will ; if it be his will, I am willing to die :" and, apparently in the exercise of a hope, worth all worlds, he met the King of terrors undismayed, and quietly fell asleep. Blessed are the dead, that die in the Lord, for they rest from their labours and their works do follow them.

The burst of anguish over the memory of John Hotchkiss, will be embalmed and softened with recollections of his virtues and worth. The bereaved family, of which he was justly accounted an ornament and a blessing; the church, of which he was an active, influential member; the society which he adorned, and the many friends whom he won, will call to mind his praise-worthy, imitable examples, as incentives to go and do likewise. To surviving relatives; to the church to which he belonged; to Christian

community, and to the living at large, the death of such an individual, in early life, is, after all, a rebuke. They must not mourn for him; but the language of providence, if rightly heard, bids them mourn for themselves, and adds to each, "Be thou also ready!"

FOREIGN MISSIONS.

The following is a list of the collections for the American Board, made during the past winter, in the towns around N. Haven. Those marked (*) have not yet been transmitted. The others have been acknowledged in the *Missionary Herald*.

Branford, north parish, a collection	\$13 81
south do. Rev. Mr. Gillet	5 00
Northford, a collection	17 00
Derby, a collection	15 25
*Durham, do.	9 00
lady, for Cornwall school	94
Fairfield, first parish	do. 18 25
Guilford,	do. 24 10
east	do. 12 50
north	do. 17 26
Hamden, Carmel	do. 7 00
E. Plains	do. 5 00
Huntington, Ripton, a collection	16 15
monthly concert	12 00
*N. Stratford	28 52
Meriden	9 60
Middlebury	12 00
*Middletown, L. H.	66 25
Milford, first parish	17 00
second parish	15 10
north parish	13 00
North Haven, a collection	13 54
monthly concert	8 26
*Southington	23 00
*Trumbull	7 26
Wallingford	12 76
Waterbury	7 20
Salem	5 31
Woodbridge, Amity	18 62
Mr. E. Clark, donation	24 00
Bethany	3 27
	—
	8357 88

INFIDELITY JUSTLY REWARDED.

A remarkable example of popular delusion has been given at a public meeting in Whitesborough, N. Y., at which resolutions were passed denouncing Chief Justice Spencer, of that State, for deciding that a man who disbelieved in a state of future rewards and punishments, was an incompetent witness: and one among the reasons, assigned in the resolutions, is, that the decision of the Chief Justice is "an attempt to establish and maintain certain *Denominations of Christians*, to the prejudice of others!"—Wonderful:

The decision of the court we have understood is in conformity with those of every other civilized country. In England such

a witness was not only rejected, but hissed out of the Court by the spectators.

When a man is interested to the amount of a single shilling, he is incompetent to testify. But if there is danger from the comparatively slight temptation of pecuniary interest, what sort of security can there be against a man who does not believe there is a Being to punish perjury? Besides, how idle, and worse than idle, to swear a man in the name of One whom he believes either not to exist, or to exist as an indifferent spectator of the conduct of men.

[*Watchman.*]

ANECDOTES OF THE LATE REV. S. LARNED.

When Mr. Larned commenced his journey to New Orleans, he formed the determination, that he would attend family prayer in every family where he should lodge, unless positively prohibited. This determination he executed with ease through the first part of his journey. But when passing through the state of Kentucky, he found himself under the necessity of spending a night at a public house, where a mind less persevering than his would have found no room for *social prayer*. Noise and riot had taken possession of the place, and the intoxication bowl was passing briskly in different rooms. The evening was fast spending; but the company instead of dispersing was continually increasing in numbers, while the orgies of Bacchus waxed louder and louder. To compose the minds of such a heterogeneous multitude, and so far to restrain their revelry for a few moments as to be able to attend to the solemn duty of prayer with any degree of decorum, seemed a vain and fruitless attempt.

But without any attempt the resolution of Larned was not to be abandoned. He entered the bar room with a candle and Bible in his hand, rapt upon the table to command attention, and then gave the following notice:—*I wish to inform the company that prayers will be attended this evening at Sylvester Larned's room, at precisely 9 o'clock. Those who would like to be present are invited to attend.* And at 9 o'clock he himself was astonished to find his room filled to overflowing; and many a hardened sinner carried away from the room such solemn and painful reflections as could not easily be forgotten.

It is said in the memoir, that "he had great natural intrepidity of soul." This is strikingly illustrated in the following anecdote:

Among the friends of Mr. Larned at New Orleans, was one who was subject to seasons of partial delirium. He was uniformly kind and affectionate, while reason held her throne, and particularly attached to Mr. Larned; but when suffering a delirium, his dearest friends were the objects of his most deadly hatred. And to heighten the evil resulting from this state of mind, his symptoms were such, that his delirium was not immediately discovered.

ble. In the incipient stage of one of these awful seasons, he called upon Mr. Larned, and desired to walk with him. As no evil design was suspected, Mr. L. very cheerfully complied. His friend conversed with unusual interest, and thus prolonged the walk till he had decoyed him to a secret place without the city. And now to put his hellish purposes in execution, he draws a concealed dagger, and turning to Larned, says, "Now prepare to die." This was a moment which brought in requisition the greatest coolness and the greatest intrepidity. Happily Larned's were sufficient for the occasion. Standing undaunted before the threatening assassin, he says to him, with an eye, a voice and a countenance, which armed his words with power—"In the name of the Almighty God I defy you to hurt me." The maniac dropped his dagger, and suffered himself to be conducted back to the city, in all the impotence of a child.—*So Intel.*

POETRY.

THE CONCERT OF PRAYER.

"Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

Say, what are those columns of smoke which arise,

From the wilderness upward they move,
Majestic and grand, how they darken the skies,

Which unfold to receive them above.

These pillars of smoke, thus ascending above,
Shedding fragrant perfume through the air,
Are the off'rings of Faith and the incense of Love,

From the Church, at her Concert for Prayer.

From the four winds of heaven these odours ascend,

Though between them the wide waters roll—
In the vials of heaven, all happily blend,
And are answered with peace to the soul.

But numbers, alas! who profess to believe,
Refuse by their presence to share
In the blessings and comforts that Christians receive

At the grand monthly Concert for Prayer.

The foregoing lines remind us of an observation of a pious old Indian woman, who was long in the habit of going to a populous town to market, early in the morning. When she got to the top of the hill, in view of the town, she said it always made her think of the prayer of Christians. I see one smoke come up out

of this chimney, and another smoke out that; and when they get up a little ways, they all mix together and make one great cloud.

ORDINATION.

Ordained at Hadley, Feb. 27th, as an Evangelist, Rev. HORACE SMITH. Sermon by Rev. Mr. Perkins, of Amherst; text, "Do the work of an Evangelist." 2 Tim. iv. 5. Mr. Smith is shortly to enter on a mission in the county of Trumbull, State of Ohio, in the service of the Hampshire Missionary Society.

[*Northampton Gaz.*]

MISSIONARY FIELD.

Mr. B. of Chesterfield, Mass. designated few rows on one side of his potatoe field, last season, for Missionary purposes, which we thought to be, by no means, the best part of the field. A lad, in the employ of Mr. B., knowing the title given to this portion of the field, but being ignorant of the design, assisted in digging the potatoes; when he came to that part of the field, he remarked that these potatoes were much larger than those in the other part of the field, and in the simplicity of his heart he said to Mr. B. "Don't you wish you had called them all Missionaries?"

THANKSGIVING.

There is hardly any one external duty which we do not find the *Hypocrite* performing. Scripture, except that of Thanksgiving and Praise! We find *Judas* repenting, *Ahab* blushing himself, *Saul* sacrificing, but rarely do we find any wicked man blessing and praising God. *Need* will make us *Beggars*, but *God* only *Thanksgivers*.

WORLDLY PROSPERITY.

When do our pulses beat slowest after harvest? When do our souls pant the least after the eternal home? Alas! it is when our pride is in silk—when our greatness is clothed in purple and embroidered with needle-work, when riches flow in upon us and descend like rain into a fleece of wool—when honour smiles upon us, and every thing we take in hand succeeds. Success without grace is the greatest curse that can befall us. Worthy is that rod our warmest caresses, which beats us off from our sins, and dislodges them from our bosom.

HUMAN LIFE.

Life is a wasting thing; its strength is the strength of stones; it is a candle that burn out, if it be not first blown out.

CONTENTS.—NO. 43.

British Baptist Missions	673	Am Ed. Soc.	681	kiss, Esq.
Palestine Mission—letter from Rev. Mr. Parsons	675	Conversion of an Arminian	682	Foreign Missions
Osage Mission—letter from Rev. Mr. Vaill	676	Tribute of Valour	685	Infidelity rewarded
Greeks and Turks	678	Theological Seminary, Andover	ib.	Anecdotes of Rev. S. Larned
Revivals of Religion	679	Obituary of John Hotch.		Poetry
				Ordination